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Editors: W. Emmett Small, Helen Todd

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"ECHOES OF THE ORIENT"—Volume II

We begin this year of 1980 with a salute to William Q. Judge in the publication of the second volume of *Echoes of the Orient*.

Let us go back a whole century to 1880. A few more swift-moving years will mark the founding of his journal *The Path* in New York, and ten years after that his memorable work for the T.S. in America ended. In those years Theosophy was largely known through the length and breadth of the American continent through his efforts and those of devoted colleagues and supporters. Lodges were active and members were vigorously studying the tenets of Theosophy. *The Theosophical Forum* had answered hundreds of questions bearing on the teachings, stressing their practical relation to everyday life. *The Vahan* had carried a current of Eastern and Oriental philosophy with its issues. *The Ocean of Theosophy*, written at white heat, was widely studied and disseminated. The World's Parliament of Religions had been held in Chicago in 1893, and the theosophical representation was openly spoken of as the most effective, best attended and most stirring area of that historic occasion. And Judge died before he was 45!

On reading the pages of this second volume one is filled with pondering thoughts and reflections on the life, the dedication, yes, the sacrifice of this amazing individual. The over-all tone that emerges is one of compassion in contrast to emotion, devotion as against waywardness, knowledge and wisdom and not self-opinion, duty and not neglect, work and not negativism. Above all the percipient reader will sense the spirit of a oneness-of-truth in the Brahma-Vidyâ tradition, and the voice of one trained and speaking out clearly and courageously, one completely the servant of Those and the Cause he served.

The work has been made possible by the devoted labor of Dara Eklund, compiler and editor, with whom, as with the first volume, Point Loma Publications has been happy to co-operate. We feel that the new year and the new decade are off to a good start.

—THE EDITORS

INCONCEIVABLE?

A fundamental teaching of Theosophy is comprised in an understanding of the essential difference between the Buddha of Compassion and the Pratyeka Buddha, between the one who sacrifices all for the sake of humanity, and the other who, though spiritually advancing on his evolutionary course, does so having obliterated all thought of struggling mankind left behind. This is well expounded in the final chapter of Dr. de

Purucker's *Golden Precepts*, extracts from which are given elsewhere in this issue. Some schools of Buddhism, more particularly the Theravâda or Southern school, may take exception to the clear distinction herein pointed out, and a kindly reviewer of *Golden Precepts*, Janaki Bai, in *The Theosophist*, June 1979, evidently falls into this class. He comments: ". . . a Buddhist will most certainly take exception to one of Mr. de Purucker's pronouncements. In the last chapter, he speaks of the Pratyeka Buddhas and the Buddhas of Compassion, and tells us that the Buddhas of Compassion are on a higher level than the Pratyeka Buddhas who, he considers, entered the Path through selfishness. Any Buddhist knows that this is inconceivable." In support of this view he quotes a statement purportedly made by H. P. Blavatsky in a footnote of *The Secret Doctrine*, p. 399, Vol. V. (Adyar edition), (p. 416 of the so-called 3rd volume of the S.D.). He fails however, to make clear that the sentences quoted are not H.P.B.'s but are Annie Besant's, who at the end of her comment adds: "H.P.B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A.B."

But H.P.B. did not make a mistake. Again, she speaks clearly to the point, and with an urgency that no Theosophist can ignore, in *The Voice of the Silence*, original edition, a treatise that received highest commendation from the then Tashi Lama. The whole chapter "The Two-Paths" is eloquent in its lofty appeal: "The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion: 'For others' sake this great reward I yield'—accomplishes the greater Renunciation. A Savior of the World is he." But: "He who becomes Pratyeka-Buddha, makes his obeisance but to his Self." And to this she has this footnote: "*Pratyeka-Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakâya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvâna and—disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyeka Buddha' is a synonym of spiritual Selfishness."

Admittedly our English language is not the best for conveying with preciseness the full meaning of the esoteric teachings, and a better word than 'selfishness' is required to delineate the condition of the Pratyeka Buddha. (Dr. de Purucker explains this in many another passage in his other writings). Here is meant not our human 'selfishness' so well exhibited today, but yet clearly enough a relative 'selfishness', a spiritual self-centeredness, of one far advanced. In our present human stage of evolution the actuality—if I may put it thus crudely—the actual visioning and fulness of knowl-

edge of the Nirvānic condition attained only by supreme and unabated aeons-long effort, is undoubtedly inconceivable to us. But—let us ask ourselves and deep down refuse to run from the issue—even in us *as we are now*, sleeping and unawakened compared to the Buddhas, is there not that within us which recognizes the difference between a spirituality that centers on self alone, and another, a more sublime compassion, which is forgetful of self and living only for mankind?

It is of supreme importance, we feel, that students of Theosophy should understand what is herein implied, for the very tenor of our lives—even now—can be affected by it, as in our daily thought, our daily action, our daily visioning of things, we have the choice, so often the seeming little choices, to seek to follow that golden precept: “to seek to benefit mankind”—not for self, but for the great beating heart of humanity; or—to go forward indeed but limited by thought of self-advancement only. Today’s steps affect—inexorably—the journey’s end.

—W.E.S.

The Buddhas of Compassion and the Pratyeka Buddhas

G. DE PURUCKER

... A Buddha is one who has ascended the rungs of the evolutionary Ladder of Life, rung by rung, one after the other, and who thus has attained Buddhahood, which means human plenitude of spiritual and intellectual glory, and who has done all this by his own self-devised and self-directed exertions along the far past evolutionary pathway. He is an “Awakened One,” one who manifests the divinity which is the very core of the core of his own being.

The Buddhas of Compassion are the noblest Flowers of the human race. They are men who have raised themselves from humanity into quasi-divinity; and this is done by letting the light imprisoned within, the light of the inner god, pour forth and manifest itself through the humanity of the man, through the human soul of the man . . .

Every human being is an unexpressed Buddha. Even now, within you and above you, it is your Higher Self; and as the ages pass and as you conquer the self in order to become the Greater Self, you approach with every step nearer and nearer to the ‘sleeping’ Buddha within you. And yet truly it is not the Buddha which is asleep; it is you who are sleeping on the bed of matter, dreaming evil dreams, brought about by your passions, by your false views, by your egoisms, by your selfishness—making thick and heavy veils of personality wrapping around the Buddha within.

For here is the secret: The Buddha within you is watching you. Your own inner Buddha has his eye, mystically speaking, on you. His hand is reached compassionately downward toward you, so to speak, but you must reach up and clasp that hand by your own

unaided will and aspiration—you, the human part of you—and take the hand of the Buddha within you.

A strange figure of speech? Consider then what a human being is: a god in the heart of him, a Buddha enshrining that god, a spiritual soul enshrining the Buddha, a human soul enshrining the spiritual soul, an animal soul enshrining the human soul, and a body enshrining the animal soul. So that Man is at the same time one, and many more than one.

When the human being has learned all that earth can teach him, he is then godlike and returns to earth no more—except those whose hearts are so filled with the holy flame of Compassion that they remain in the schoolroom of earth that they have long since advanced beyond and where they themselves can learn nothing more, in order to help their younger, less evolved brothers. These exceptions are the Buddhas of Compassion.

There are, on the other hand, very great men, very holy men, very pure men in every way, whose knowledge is wide and vast and deep, whose spiritual stature is great; but when they reach Buddhahood, instead of feeling the call of almighty Love to return and help those who have gone less far, they go ahead into the Supernal Light—pass onwards and enter the unspeakable bliss of Nirvāna—and leave mankind behind. Such are the Pratyeka Buddhas. Though exalted, nevertheless they do not rank with the unutterable sublimity of the Buddhas of Compassion . . .

It is a wonderful paradox that is found in the case of the Pratyeka-Buddha. The name ‘pratyeka’ means ‘each for himself’; but this spirit of ‘each for himself’ is just the opposite of the spirit governing the Order of the Buddhas of Compassion, because in the order of Compassion the spirit is: Give up thy life for all that lives.

The ‘Solitary One’ knows that he cannot advance to spiritual glory unless he lives the spiritual life, unless he cultivates his spiritual nature, but when he does this solely in order to win spiritual rewards, spiritual life, for himself alone, he is a Pratyeka-Buddha. He is *for himself*, in the last analysis. There is a personal eagerness, a personal wish, to forge ahead, to attain at any cost; whereas he who belongs to the Order of the Buddhas of Compassion, has his eyes set on the same distant objective, but he trains himself from the very beginning to become utterly self-forgetful. This obviously is an enormously greater labor, and of course the rewards are correspondingly great.

The time comes when the Pratyeka-Buddha, holy as he is, noble in effort and in ideal as he is, reaches a state of development where he can go no farther on that path. But, contrariwise, the one who allies himself from the very beginning with all Nature, and with Nature’s heart, has a constantly expanding field of work as his consciousness expands and fills that field; and this expanding field is simply illimitable because it is boundless Nature herself. He becomes utterly at one with the spiritual Universe; whereas the Pratyeka-Buddha becomes at one with only a particular line or stream of evolution in the Universe.

The Pratyeka-Buddha raises himself to the spiritual realm of his own inner being, enwraps himself therein, and, so to speak, goes to sleep. The Buddha of Compassion raises himself, as does the Pratyeka-Buddha, to the spiritual realms of his own inner being, but does not stop there, because he expands continuously, becomes one with All, or tries to, and in fact does so in time.

The Buddha of Compassion is one who having won all, gained all, gained the right to cosmic peace and bliss, renounces it so that he may go back as a Son of Light in order to help humanity, and indeed all that is. The Pratyeka-Buddha passes onwards and enters the unspeakable bliss of Nirvâna, and there he remains for an aeon or a million of aeons as the case may be; whereas the Buddha of Compassion, who has renounced all for Compassion's sake, because his heart is so filled with love, continues evolving. Thus the time comes when the Buddha of Compassion, although having renounced everything, will have advanced far beyond the state that the Pratyeka-Buddha has reached; and when the Pratyeka-Buddha in due course emerges from the Nirvânic state in order to take up his evolutionary journey again, he will find himself far in the rear of the Buddha of Compassion.

Self, selfshood, self-seeking is the very thing that the Buddhas of Compassion strive to forget, to overcome, to live beyond. The self personal must blend into the Self Individual, which then must lose itself in the Self Universal. The consciousness then blends with the Universe and lives eternally and immortally, because it is at one with the Universe. The dewdrop slips into the shining sea—its origin.

Which path will you then take, the path of the Buddhas of Compassion, or the path of Pratyeka-Buddhas? . . . —Extracts from *Golden Precepts*

INVESTIGATING PSYCHIC POWERS

As stated in the November 1979 Eclectic, we now give the following answer by W. Q. Judge to Question 307 in *The Theosophical Forum* (published in New York City at the Theosophical headquarters there during the years 1889-95). The question asked was: "In regard to the third object of the T.S., what if anything, is being done in the way of investigating the 'psychic' powers latent in man?" —EDS.

W.Q.J.—There are two ways to understand the word 'investigate'. Either it means an actual physical and experimental investigation, or another sort, the other being investigation of the philosophy and the laws underlying the phenomena. The former has not been done by the T.S. for the reason that the philosophy as given out by writers like H.P.B. indicates a danger to the experimenter; and experience sustains the views promulgated by her and those who follow her lead. It is said that a profitable investigation of the psychic realm is only possible when we have first the instruments and next the character—in the line of purity and virtue—without which no right investigation in a practical way is possible. There are no mechanical tools or instruments that are of use; the realm is full of delusion and darkness; medium, seers, and psychics are all alike

(until we get those who really know) unaware of the source of the phenomena or the meaning of them when they come; they give different explanations for the same thing, and they contradict each other as often as not. Unsensitive experimenters, equally with the seers and psychics, are ignorant of the realm they deal with in almost all cases, and in many they deny obvious explanations known to be true by those who have studied the philosophy. And as far as the T.S. is concerned, it has not from the beginning paid attention to this so-called practical investigation. The phenomena of H.P.B.'s production were her own and not the Society's, and no one has since been like her. Evidently she had, as she said, a distinct purpose and reason for the doing of her phenomena. It was to draw attention and to leave a record of a different sort from the long and sad one of mediumship. Experience in that has amply sustained her views. We know that the medium's record is sad and full of instances going to prove the grave dangers incurred by those who attempt to deal before they are inwardly ready with forces belonging to other planes of being. All through the ages the wise have said that the mere wish of the practical man of the day for phenomena and for the production of them is not a good reason for complying with the request. H.P.B., a later teacher, said that moral and ethical philosophical ground must be fully and precedently prepared for the new growth that is to come in the line of psychic powers, for if they are permitted to develop in such a selfish and sordid soil as is now afforded in our civilization they will come to be a menace and terror in place of being a blessing. This is why I for one would be sorry to see any of the T.S. Branches engaged in such practical investigation.

But of the other sort of investigation we have had and still have a good deal. Our philosophy explains the facts already at hand, and shows distinctly how the virtues and excellences of character must be developed and realized before we are at all ready for practically touching the psychic forces. At the same time, by giving a sufficient analysis of man's composite nature it tends to prevent and do away with all superstition in respect to the many psychic phenomena that daily have place. This latter method of investigation is the right one in my opinion, and the one to be retained rather than the other.

MEDITATIONS—16

Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently.

—H. P. Blavatsky, "1888",
Collected Writings, IX,9

"RAJA YOGA"

Santiago de Cuba's Beautiful Dream

By LUIS CASERO



KATHERINE TINGLEY

On February 12, 1899, a few months after the Spanish-American War, the merchant ship "Berlin" arrived at the port of Santiago de Cuba from the United States. On this ship were members of the Relief Expedition, doctors, engineers, teachers and nurses, all Americans, who belonged to the Universal Brotherhood & Theosophical Society.

Also, the SS. "Berlin" brought medicine, clothes and food for the hungry and sick people of Santiago de Cuba, all victims of the last and terrible years of a bloody war, from which, three years after the American occupation, was born the Republic of Cuba. At the head of that humanitarian expedition was an extraordinary woman: Mme. Katherine Tingley.

Mme. Tingley was the Leader of the Universal Brotherhood & Theosophical Society, and of the American branch of The International Brotherhood League. The relief which the SS. "Berlin" brought to the people of Santiago de Cuba, was due to the initiative of this great American lady; and it was also partly in response to the great sympathy which the American people in general had shown for the triumph of the Cuban people after thirty years of struggle for freedom. Mme. Tingley was received very warmly and enthusiastically by the Mayor of the City, Don Emilio Bacardí, and by General Leonard Wood who, at the time, was Military Governor of Santiago de Cuba. It required 37 army wagons of the U.S. Army to transport all the food and medicine and clothes brought by the SS. "Berlin" to the headquarters located at San Tadeo Street (now

Aguilera) near the Plaza de Dolores, or Aguilera; and the staff right away started to give food, clothes, medicine and help to the needy.

As Mayor Bacardí knew that the most important humanitarian and cultural work of The Universal Brotherhood & Theosophical Society was education, he did not hesitate to request Mme. Tingley to extend her work on behalf of the Cuban people by opening a school and giving special attention to the Cuban children who would be the future citizens of the country set free from the Spanish regime. And the great benefactress responded immediately by offering to take free to the principal school of the Fraternity at Point Loma, California, a certain number of boys and girls, especially orphans, to be selected by the Mayor, and with the consent of their parents.

Point Loma was famous the world over because of its unique method of education and high moral standard; also because of the extraordinary beauty of the location. Young resident children and adolescents from many different countries received their instruction there. Mme. Tingley also had the Institution, of which she was the Leader, establish a school in Santiago de Cuba for boys and girls under the name of Raja Yoga, a Hindu word meaning Royal Union. For the building of the future school in Santiago de Cuba The Theosophical Society obtained a large plot of land near the historical San Juan Hill and Peace Tree. Raja Yoga would be, according to the intentions of the institution, something similar to Point Loma, but intended principally for students from Latin-America who were frequently being sent by their parents to the famous theosophical school. We, from Santiago de Cuba, who are no longer young, recall with delight the beautiful Egyptian gate* which was built at the entrance of the school grounds in front of the Peace Tree; also, the abundance of exotic trees (date palms, and other species unknown in Cuba) which were planted there. The plan to complete the building of the school was discontinued for reasons unknown to the writer; on the other hand, the continuous flow of boys and girls from Santiago de Cuba to Point Loma was a great success—and we have heard only very warm expressions of praise and gratitude from those who had the privilege of being educated in that prestigious educational center.

The firm decision to establish a school at Santiago de Cuba similar to that at Point Loma, is explained by the fact that a transitory school was opened at Heredia Street between Corona and Padre Pico (the building was later occupied by a Catholic School for girls called "The Secret Heart") The school which the Theosophical Fraternity established at Heredia Street had, as its object, to familiarize the parents of the students with the spirit of the teachings and philosophical principles, so that the Cuban people, on their initial state of a new life of political freedom and consciousness, would become acquainted with them.

To our friend, Enrique Columbéi, from Santiago de

*An excellent reproduction of this accompanied the article as well as the picture of Katherine Tingley herein reproduced.—EDS.

Cuba and an associate of this "Municipio", we owe the list of the names of many of the boys and girls who attended the school, some at Heredia Street and others at the great school at Point Loma. Many of them have now died; but others, to the satisfaction of all, still live. The list includes:

Enrique Columbié, Luis González, José Marcías Armando Macías, Lucia Bacardí, Amalia Bacardí, Rosa Bustillos, Dolores Roca, Mercedes Moya, Emilia Moya, Teresa Quindelán, Angelita Planos, Victor Shueg, Jorge Shueg, Concha Rovira, Josefa Rovira, Edmundo Cabrera, Calixto Acosta, Arturo Alberni, José Alberni, Pedro Baza, Luis Beltrán, Sebastian Betancourt, Santiago Cisneros, Joaquín Cos, Manuel Díaz, Miguel Domínguez, Francisco Ferrer, José Figueras, Manuel Garrido, Angel Goderich, Jose Figueras, Manuel Garrido, Angel Goderich, Jose Gomez, Santiago Justiz, Aristide López, Arturo Peralta, Antonio Planos, Manuel Planos, Hilario Ramos, Rafael Sierra, Esmeralda Cheda, Aurora Fernández, María Fernandez, Octavia Franco, Alicia Gil, Isabel Gil, Ana Maria Puente, Angelita Puente, Julita Puente, Mercedes Puente Guadalupe Rodríguez, Trinidad Valerino, Eloína Vinage.

While the boys and girls from Santiago de Cuba were still at Point Loma, the school received the visit of Don Emilio Bacardí and also of the Director of "El Cubano Libre", when said newspaper began to be published, Sr. Daniel Fajardo Ortiz. Consequently, the people of Santiago de Cuba, after their visit, were able to learn from the pages of the aforesaid newspaper many interesting details regarding the school where their children were being educated.

Katherine Tingley, whose name all grateful Cubans will ever remember, died in 1929 at the age of 82 years. She was blessed by all who received the wisdom of her teachings and also by the fraternity at Point Loma. The exotic name "Raja Yoga" which was not able to appear on the facade of the School which she had dreamed for our City, because Destiny did not want it so, is, however, now the name of the beautiful development constructed in the same ground obtained for the School. And the harmonious sound of the Hindu word will always bring back to all the people of Santiago de Cuba, now and in the future, the name of a great and noble American lady who dearly loved our country, and who knew how to heal its wounds and sow in hearts of the children the same seeds of fraternity of the institution of which she was the Leader.

—Translation by Enrique Columbié from
El Cubano Libre en el Exilio
No. 35, June-Aug., 1979, Miami, FL

AND WE QUOTE . . .

The Promethean Presence

Theosophy as a teaching is as much about how learning takes place as a statement of what is to be known. This must be so, if, as the third fundamental proposition of the Secret Doctrine declares, *human evolution*

proceeds by self-induced and self-devised effort. The longing to know which springs in the heart is the hallmark of mankind. It defines our essential being. But if knowing must be self-devised, the process of learning, which varies with each one, needs to be understood in order to be pursued. The *Gita*, for example, is a treatise on how one learns. It is a study of how a sage takes the wrong questions and turns them into the right ones. At first this made Arjuna petulant, but he finally got the idea.

Plato, too, devoted himself to instruction in how human beings learn. If there is one great question on which all Platonic philosophy turns, it is: Can virtue be taught? The answer, apparently, is yes and no. Which is to say that we are parts of one another, but not entirely; or, as said elsewhere, by a Teacher of later date, the two principles in Man, the higher and lower ego—higher and lower Manas—are both two and one, and that, H.P.B. added, "is the great mystery." The lower is an extension of the higher out on location, subject to the limitations of working in the world, bound by its conditions, deluded by its appearances, attracted by the things that look desirable there. This *working* ego, if successful, is symbolized by Prometheus, who was torn by desire and suffered great pain, yet went on with his work. The Titan, you could say, had self-knowledge; he knew what he must do, so he found the pain endurable.

The great process of human development in the present is to awaken the sense of the Promethean presence in each one.

—From the lead article, "An Examined Life" in
Theosophy November 1979,
(United Lodge of Theosophists)

To Accept the Challenge

So once again we have to analyze what we feel as members of the Society. Can we really accept the challenge of being a Theosophist, which means something very specific, and different from just going on with one's normal life, hearing a lecture or two, once or twice a week, and thinking that that is what a theosophical life is all about. Surely, my brothers of the Theosophical Movement, this cannot be true. It is much too easy, and from all one can understand about the beginnings of the Society, it was called into existence to work for humanity by those who never do anything else. This is no imagination and no fairy tale. It is the facts, and if our Society is really to be useful in the future as it has been in the past, then it means that every single one of us has to look to himself and his own character, his own nature, his own willingness to accept the challenge that Theosophy brings to us. If we cannot do this, let us at least not speak without understanding about those who try to do something, whilst we are often only sitting in our chairs. Do not let us, who are unwilling to co-operate, become millstones around the necks of those who are trying, as best they can, to do what they feel is necessary for our work in this present day and age. It is for work that we are here, but we clutter ourselves up all too often with all

sorts of other things which take up our time and use up our energies.

—John B. S. Coats, in Presidential Address to the 101st Annual Convention of the Theosophical Society, Adyar, Dec. 26, 1976, reported in *The Theosophist*, January 1977.

Readers Notebook

Aspiration and Response

I've had many thoughts lately about the relation between the human self and That towards which we all aspire, and which we are assured is our real Self. We speak and write in multiple figures of speech in our efforts to study this subject intelligently. Perhaps the Chinese proverb would help us: "One picture is worth a thousand words."

On the wall of my study opposite the entrance hang reproductions of two famous Chinese paintings-on-silk. I think of them as one picture because they so closely complement each other. I have named them: "Aspiration and Response". But why name them at all? Let us just *look* at them. The scene of both is set in high mountains. In the one, we see a figure, perhaps of a pilgrim? He is dressed in garments for travel, of a style indicating him to be a person of some importance. (A smaller figure in humble garb is seen far below.)

The pilgrim is standing on a rock jutting out from one of the mountain cliffs. His gaze is upwards following the form of the mighty pine, whose slender tip is almost lost in aerial mists. We follow his gaze up—up. For a moment there is no thought in the mind—rather, a cessation of thought, a stillness.

The other print is of a massive crag, and issuing from a fissure a plenteous rush of water is cascading down to the valley. We get the impression of a never-ending flow.

But as we meditate on these two pictures we realize that a picture as well as words can be deceptive unless we regard it as a symbol. Might one suggest: Aspiration and Response do not require dramatic settings; they can be experienced by each of us—wherever one happens to be

—S. A. TARRYTON

Book Reviews

THE WISDOM OF THE HEART: KATHERINE TINGLEY SPEAKS. Compiled and Edited by W. Emmett Small: Point Loma Publications, Inc., San Diego, California, U.S.A.; 1978; 168 pages; paperback, \$5.75.

Undoubtedly one of the least known of the leaders of any of the several Theosophical Societies was Katherine Tingley, who succeeded William Q. Judge as head of the Theosophical Society (Point Loma) and for thirty-five years carried that organization to notable successes in a number of fields, particularly education. Now this beautifully compiled and artistically produced volume of extracts from her lectures, instructions to her students, and other material from her pen, has been prepared as a fitting testimony to commemorate the fiftieth anniversary of her "passing into Light."

That Mme. Tingley was a deeply committed Theoso-

phist is apparent in every passage, and beyond the re-statement of doctrine in simple yet clear language, there is a passion of the heart that shines through all the words. If Theosophy is, as she declared, the solution to all the problems that afflict humanity, it is even more a way of living each day, each moment, in a manner that awakens the divinity in ourselves and others. "At any moment in every life the hour of revelation may be at hand. It requires no epoch or special season In regions within ourselves where intellect is not . . . we touch the Infinite . . . and stand on the brink of vast possibilities and truths." "Think of Theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion."

The extracts have been arranged under a series of headings: "Nature the Mighty Mother", "Recollections", "Peace and the Fallacy of War", "To the Student: Key-notes on the Path", "Why I am a Theosophist", "Basic Principles of True Education", "Foreshadowings", and "Invocation". Appendices include excerpts from some of her lectures and letters, as well as a chronology of her life.

The student of the history of the Theosophical Movement, from the founding of the Society in New York City in 1875 through its various developments, will be dismayed to note the complete absence of any reference to that indefatigable colleague of H. P. Blavatsky, the individual who, more than any other, gave the work organizational form and constitutional structure, Col. Henry Steele Olcott. In speaking of the founding of the Society, Mme. Tingley does not even mention her worthy predecessor, William Q. Judge, contact with whom in 1894 led her to the Society, and whose action in severing the ties with Adyar in 1895 paved the way for her eventual leadership of The Theosophical Society at Point Loma. Surely Olcott's place, as well as Judge's, must be recognized in any mention of the founding of the Movement, and one wonders at this strange omission in attributing to H.P.B. alone the establishment of the Society.

However, this is a small quarrel with a magnificent work whose message is a living Theosophy that speaks directly to the heart. And how truly do her words find echo in the heart of every true aspirant: "Oh that every atom in my being were a thousand-pointed star to help men see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless joy of real life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law! This is your birthright of wisdom, and the hour of attainment is *now* if you will."

—JOY MILLS

CALIFORNIA UTOPIA: POINT LOMA: 1898-1942. By Emmet A. Greenwalt. Revised Edition. Point Loma Publications. P.O. Box 9966, San Diego, 1978. Index. Photos. 243 pages. Cloth \$9.95, soft cover \$5.95.

Reviewed by Robert S. Fogarty, Editor, *Antioch Review*, and Associate Professor of History, Antioch College, Yellow Springs, Ohio.

and author of the forthcoming *Biographical Dictionary of Communal History* (Greenwood Press).

For close to twenty-five years Emmett Greenwalt's study of the theosophical community at Point Loma has been the best and standard account. The reissue and modest revision comes at a welcome time. Newspapers, California ones in particular, have deposited bizarre and ghoulish accounts on our doorsteps of the People's Temple and Synanon. The public now shudders when terms like sect, cult or charismatic leader are mentioned. And rightly so since the excesses associated with some contemporary sects should give us pause. However, murder has been committed in the name of almost everything and we should pause before allowing code words and phrases to lead us to false conclusions.

For there is a benign side to the colony experience and this reissue reminds us of that fact. Point Loma, under Katherine Tingley's autocratic leadership, was formed to do good, to encourage men and women along a higher path and to provide a haven for the like-minded in a hostile world. From 1900 to 1929 when Tingley died the colony at Point Loma was a benign and restful community. At present there is little left of the colony to remind San Diegans of the history, and Greenwalt's account stresses their accomplishments rather than their ultimate failure.

Even though Tingley said there was a "top rung to every ladder," and she perched herself there at Point Loma, she was surrounded by able and dedicated associates. Their contributions to the horticultural history of San Diego, their artistic and cultural achievements and their dedication to the theosophical ideal all find a place in Greenwalt's narrative. In this reissue additional details about Philip Malpas and Hugh Leonard are provided, but the book is essentially the same as the original 1955 version. Some important works, such as Laurence Veysey's *The Communal Experience* (1973), might have helped in this reissue, but Greenwalt has chosen to overlook them. Some of the bibliographic notes have been undated, but most are the same.

Point Loma was more than Katherine Tingley and Greenwalt takes great pains to emphasize that. It was a community of believers, a colony of idealists and a settlement in San Diego. The community tried to make theosophy (Tingley style) a vital and creative religion through a strict regimen and symbolic pageantry; the colony tried to carry out some reforms (particularly in education) and took on the Los Angeles Times in a famous court battle; the settlement tried and did dig deep roots in the sandy peninsula at Point Loma. Tingley and her followers were interested in scientific agriculture, in the arts, in reform movements from vivisection to peace, and in man's capacity to achieve a higher spiritual existence. Their neighbors in San Diego did not always understand them, but the theosophical presence is one that the area can be proud of. They found a home in San Diego and for almost thirty years played a major part in the internal theosophical movement. After Tingley's death the colony tried to regroup un-

der Gottfried de Purucker, but the ravages of the depression and Tingley's poor management were too much. Buildings could not be maintained and land had to be sold off. By 1942 Point Loma had ended even though the theosophical movement continued.

Greenwalt's account remains the best account of the Point Loma venture. He understands their philosophy, conveys that understanding in clear and direct language, and tells a good story. Local historians will find this reissue a valuable source.

—Reprinted from *The Journal of San Diego History*,
Summer 1979

FROM LETTERS RECEIVED

Jalie N. Shore, Denver, Colo.—The Paramitās (see No. 51 *Eclectic*) are one of my special enthusiasms. Sometimes I think if we could have all just concentrated on them we would have developed with better understanding and usefulness. Most of us, I believe, have wanted too much all at once and in the process of the getting have been unable to glean more than mere smatterings of the truth we seek . . . How I agree with your observation on spiritual brotherhood or "unity among Theosophists". I see it happening in so many avenues—books, editorials, intuitive awakening of individuals for full understanding too, but we must have patience and—faith. Even if there is much evil—and there is—there is also great, great beauty and fundamental strength that are holding us all up.

H. F. & Eleanor C. Greenfield, Pleasant Hill, Calif.—Please accept enclosed check as a small token to the memory of Iverson L. Harris. He will be long revered and remembered for his stalwart defence of the true principles of Theosophy and for the work of H.P.B., against all detractors! We continue to enjoy *The Eclectic Theosophist*, with its fine articles following the Pt. Loma traditions of the Theosophical Movement!

Mrs. Dorothea B. v.d. Schuur, Bethel Island, Calif.—It was with great sadness I read of the death of Mr. Harris . . . I appreciate his corresponding—with me which helped so much when I had the need, and I greatly value his last letter to me. Enclosed please find a contribution in his memory. I have gained peace and knowledge through *The Eclectic Theosophist* and am grateful that I receive this Point Loma publication.

Ab Engelhardt, Pomona, Calif.—Enclosed is a contribution in memory of Iverson Harris . . . I very much enjoy *The Eclectic Theosophist*. It makes me think and also gives me a feeling of relaxation.

Larry Cook, Rector, Arkansas.—I found Dr. Dubbink's article on "Trying to Come Up With My Own" interesting, and perhaps applicable to a very limited circle of students who are perhaps pursuing a course aiming at developing a state of consciousness such as the Buddhists' term 'enlightenment'. The teachings in a sense do represent a spiritual bridge by means of which we travel from the known to the unknown, and which when crossed, in a sense we leave behind us. But I don't think this line of thought is addressing itself to the question of which teachings are there to which

we should 'deperately cling' if the movement would not become a hollow shell devoid of spiritual life. It was argued that if the 'teachings' weren't updated that it was in danger of becoming a 'hollow shell'. The 'teachings' in question being those of the 'Founders'. But which teachings were in question? Perhaps it is not teachings so much to which we should desperately cling as to the principles laid down by the founders in regard to meaning, purpose, and work of the Theosophical Movement, which are its real spiritual life. The teachings were not given to form the basis for a mere philosophical school, an academy of occultism, or psychology, but as tools to be used to benefit mankind as a whole, to introduce to the world a rational basis for an elevated morality, and a rational basis on which to introduce the idea of the Universal Brotherhood of humanity. The Mahâ-Chohan's letter, written in 1881, reminds us that "Col. H.S.O. who worked but to revive Buddhism may be regarded as one who labors in the true path of Theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge." The teachings were meant to be used for the world, and if there is a sense in which we should cling to them it is that one.

ITEMS of INTEREST

New Edition of "The Secret Doctrine"

Theosophical Publishing House, Box 270, Wheaton, Illinois 60187, announces the publication in February of this long awaited completely reset edition of H. P. Blavatsky's master-work. The text will be 2 volumes, and the pagination will be as in the original 1888 edition; but there will also be a separately bound volume of Index of 520 pages, so the set will be 3 volumes. The bibliography alone has some 1500 entries, and there are added footnotes throughout by the editor, Boris de Zirkoff, who has also written a 76-page historical introduction. Included, too, are historically pertinent photographs, and some space probe pictures provided by the Jet Propulsion Laboratory in California. The price for the 3 volumes is \$40.00, cloth, with slip case. Off the Press from Point Loma Publications, Inc.

Echoes of the Orient: The Writings of William Q. Judge. Volume II, compiled and edited by Dara Eklund, 500 pages, with photographs ("Faces of Friends"), Index, cloth, \$12.00.

And the following "Study Series":

No. 2: *Word Wisdom in the Esoteric Tradition*: a series of classes in Basic Theosophical Teaching. By G. de Purucker, 100 pages, \$5.95.

No. 3: *Design and Purpose: A Study in the Drama of Evolution*: By Henry T. Edge, paper. \$1.25.

No. 4: *Archaic History of the Human Race: as Recorded in "The Secret Doctrine"* of H. P. Blavatsky. By Gertrude W. van Pelt, paper, \$2.00.

Krotona School of Theosophy

We note with great interest that on March 1 Miss Joy Mills will officially assume the post of Director of the Krotona Institute of Theosophy. Miss Mills has

been International Vice-President or the Theosophical Society (Adyar) for several years and has traveled widely throughout the world lecturing on Theosophy in Europe, South America, Australia, India and the United States. In addition to Theosophy her lifelong interest has been in education, and she will now give her full time and energies to promoting the theosophical aspect of this through the Krotona School at Ojai, California. Before taking up her official duties she will give a course twice weekly, Feb. 13 through March 8, on "The Modern Search for the Holy Grail." For full particulars of programs address: Krotona Institute, School of Theosophy, 26 Krotona Hill, Ojai, California 93023.

Some Do, But Others—?

When changing your address please notify us promptly. Every time you don't we must pay the postoffice 25 cents. (You will note, too, that we have not raised prices of the *Eclectic* or our books despite alarming inflation!) Your courtesy and thoughtfulness are appreciated.

A further thought—and perhaps even a New Year resolution: How would it be if a special effort is made to share your copy with someone else, or suggest to a friend that he or she subscribe?

Salute

Members of Point Loma Publications Board of Directors take this opportunity to thank friends and supporters around the world for their practical help and encouragement during the past year. It has not been possible to reach all with an individual greeting at this special seasonal time, but we do so now collectively through these words, expressing our appreciation and warm thanks. We look forward to continued accomplishment in 1980 with your help.

May the Light of this Season—when as H.P.B. says the astral life of the world is young and the will behind resolutions is given added force from nature—linger long with you into this new year, strengthening resolve, and brightening the days and the way ahead.

—W. EMMETT SMALL, President

John B. S. Coats

Just as we go to press we have learned that John B. S. Coats, International President of the Theosophical Society (Adyar), was stricken by a fatal heart attack and died at Adyar, India, on December 26th, at 8 p.m. The Annual Convention, attended by 1000 delegates had just opened there. We cabled Joy Mills, former International Vice-President, then still at Adyar: A NOBLE HEART HAS GONE HOME. OUR BEST THOUGHTS GO WITH HIM AND ARE ALSO WITH YOU ALL IN CONVENTION. —W. Emmett Small, Point Loma Publications.

CONTRIBUTIONS

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